
HEAR YE HIM



Let us bow our heads just a moment for a word of prayer.

Gracious heavenly Father, tonight as we come again, coming into Thy Divine Presence asking for mercy, we are grateful for all that You have done for us in the days past. We pray that You will be with us again tonight, and just show us Your Presence again, tonight.

We thank You for all the people that has come to Christ during the time of this campaign, and for the fine corporation of the ministers and all the people, and their kindness.

We thank You for all the healings that You have performed and done, the letters coming in, and the people testifying of when they went home and the growth fell off of them, and the loved ones was healed by laying handkerchiefs on, and—and many, at least two or three, we know, has already testified that they was in wheelchairs and went home, and the next morning, why, they begin to feel better. And a day or two, they were out and gone.

² God, grant that everyone will be healed, Lord, though we may be a long ways across the nation, when it happens, but You receive the glory, Lord. And—and it'll just be a testimony in the neighborhood and amongst the people for Your goodness and mercy.

Laying here tonight, is many cloths and handkerchiefs laying here for the sick and afflicted. Almighty and precious Father, let the Holy Ghost overshadow these now, in this act of faith. May whosoever they're laid upon, may they be healed, Father. Thou art God. Let Thy Divine mercies rest upon the people that wears these, and may there not be a—a one but what will be healed.

Speak to us, tonight, through Thy Word. Talk to us through the Spirit. And when we go home tonight, may we say like those coming from Emmaus, “Did not our hearts burn within us, as He talked to us along the way.” For we ask it in His Name, and for His glory. Amen. May be seated.

³ Is it all right up in the balconies now, you can hear up there all right on this side? Over on this side? Fine. That's good.

I met some friends at the door there, and they were a little late and they couldn't get a—down here on this floor, so I told them, I didn't know whether they're hearing too good up there, but I'm glad it's all right now.

Tomorrow afternoon, it's sad to say, but the closing of this campaign. Certainly has been a great time for us. And we're appreciating everything, the kindness, and all that's been done. We thank you, with all of our heart, and trust that you will be with us tomorrow afternoon.

⁴ Now, there's—there's strangers here from other cities. The motel where I'm staying is packed full, and from other motels. . . And when you're here now, in the morning, there'll be Sunday school at these churches here, and—these full gospel churches here in the valley, and they'll certainly welcome you to any of their services. I suppose they've done been given out where the people are, and come hear these men. Now, you come to hear this type of ministry, these men come up here to represent, and they preach and have the same things that we stand for here. They'll do you good. Bring your little kiddies to the Sunday school, and put them in Sunday school.

You know, it's a sin to send your children to Sunday school, you know that. Go with them. Don't send them. You go with them. It's a sin to send them, and you stay home. So you—you just go with them. You bring them to Sunday school, and you'll find classes, and teachers, and so forth.

⁵ And then we have our Sunday—our Sunday service in the afternoon, because then the churches goes ahead and can have the Sunday night service. And all that's been converted in these meetings, during the time here, we've made the altar calls. And you find out today, sin is so dense, the sinners are not interested much more in Christ. You know, I believe He's almost stopped calling to them. You know there'll be a time when the last sinner will come to Christ, and there'll be no more. You know that. The body of Christ will not be a freak body. It'll not have one extra finger, because of you or I. When the body's completed, the job's finished. God will return His Spirit to the Jews and the Gentiles will take the rapture.

Now, so we want to be sure that everyone. . . And sometimes maybe here in America, I was thinking today while I was in prayer, how a ten days' revival and just a few converts. I thought, "Overseas, ten days' revival would probably put up two hundred thousand, or maybe half a million converts in a ten days' meeting in Africa or somewhere like that." But do you know, we've got the seine out every one. See? One soul is worth ten thousand worlds.

⁶ Some time ago, I was standing by in a—a coliseum, and I was looking and watching around, looking at art and displays, and I seen the analysis of a human body. And there was two young men, standing looking at this, and it said, "That a man that weighed a hundred and

fifty pounds, he was worth eighty-four cents in chemicals.” He had just about enough whitewash in him to sprinkle a hen’s nest, and—and just so much that the chemicals was worth eighty-four cents.

One of them boys looked at that and said, “Well, Jim, we’re not worth very much are we?”

I thought, “That’s right. This body’s not worth very much, but yet we’ll put a—a ten dollar hat on top of it, a fifty dollar mink coat, turn up our nose, if it would rain, it’d drown us.” See? We think we’re somebody. Dress all up, and pretty all up, and go out, we take care of that eighty-four cents.

⁷ You go into the restaurant, and they’d hand you a bowl of soup that had a spider in it, you’d sue the restaurant. You’re watching this eighty-four cents. But you got a soul in there, that’s worth ten thousand worlds, and you’ll poke anything down it: world, lust, anything else, and it’s—it’s eternal, and it’s worth ten thousand worlds. But we watch the eighty-four cents, and walk away from the value of the ten thousand worlds. Isn’t that something?

I caught that boy by the shoulder; I said, “That’s so son; we don’t have very much in this body, just a few chemicals, but the soul that’s on the inside of it cost God His Son.” That’s right.

⁸ An old bum, not long ago, in Louisville, Kentucky, I believe it was, that he used to pass out tracts on the street, and an automobile hit him, and just broke every bone in him almost. They run him up to City Hospital, and—and he was so bad off till they—they thought there was no need of fooling with the old fellow. So the doctor’s held a little counsel, and say, “He’s not—He’s so bad off, and he’s old, he—he’s really not worth it.” So they thought the old man was—couldn’t hear them, but he wasn’t as—he wasn’t as dead as they thought he was. So when they . . . Few minutes why the—they said, “Well, let’s just take him back down to his room.”

And the old man turned his head, and said, “Yes, I am worth something too.” He said, “I’m worth so much to God, He gave His only begotten Son, that I might have Eternal Life. And I accepted that fifty years ago, and I’ve stood on the streets passing tracts ever since.” And he said, “Today, He’s sweeter to me, than He ever was before.” That’s right.

⁹ We place values in the wrong place. See? Sometimes, we look at things. . . You know, when John the Baptist came preaching in the wilderness of Judaea, all the prophets had testified of that time, said, “The high places would be made low, the—the mountains would skip like little rams, and all the leaves would clap their hands, and what a great event.” And how did it turn out? The people, the religionists

of that day, thought that Christ would come down in a chariot from heaven, and—and with a rod of iron, but when He come, what was to—bringing the baccalaureate message was an old preacher, half dressed, with a piece of sheepskin wrapped around him, whiskers out on his face like a fuzzy worm, and here come Jesus up, just an ordinary Man, walking up, and was baptized in the water, on an old muddy bank of the Jordan. But see, in the—what man calls great, God calls foolish. What man calls foolish, God calls great. So it's just the human mind that's perverted (You see?), and just opposite to it.

¹⁰ Now, you that's been taking notes, and then 'fore we read the Scriptures, you can turn to Saint Matthew's gospel, the 17th chapter, and we'll—we'll read. And while we're reading, I would like to say, that tomorrow afternoon, the prayer cards—we're going to try to give out a—just all the prayer cards that we can possibly give out tomorrow afternoon, and try to bring everybody that wants to come through the prayer line, bring them through. We don't—can't get all discernment, but we can, at least lay hands on the people and pray for them. So you come tomorrow afternoon for the service. That'll be our last service in this campaign, and perhaps, the last of these kind of services you'll ever see in your life. The ministry's changing to something that'll be greater. The 17th chapter of Saint Matthew:

After six days Jesus taken Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was as white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it's good for us to be here: if thou wilt, let us make thee . . . three tabernacles, make here three tabernacles; one for thee . . . one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their faces, and were sore afraid.

And Jesus came and touched them, and said, Arise . . . be not afraid.

¹¹ If it so pleases our Lord tonight, to draw from this text a context, I would like to take the subject of those last three words of, "Hear Ye

Him.” It’s a very small text. Someone might say, with a audience of this size, “Preacher, I believe you ought to have more of a text.”

Well, maybe that would be so, but if this audience will just take this text, that’s all we need. It’s not the quantity; it’s the quality. It’s what it is. It’s the Word of God. And if you’ll just hear Him, everything will be all right.

¹² Some time ago, across the river from where I lived, there was a— a little boy that was hustling around up in an old attic, and he’d got in an old trunk, and he found a little yellow postage stamp, and he remembered that down the street from him was a stamp collector. And this collector bought up old stamps, which is a hobby. I bring them from Europe and Asia, and everywhere for the stamp collectors here. And this little boy found this stamp, and first thing you know, he thought, “This must be of some value, because it’s old.” So with a cone of ice cream in mind, he thought, “I’ll take it down to the collector, and perhaps maybe, I’ll get enough to get a cone of ice cream.” And he rushed down the street to the collector, and he said, “Sir, I have found a stamp, and I wished you would look at it and see if it’s—if it’s of any value.”

And the man taken his glass, and his chart, and he said, “Yes, it’s a valuable stamp. How much do you want for it?”

He said, “How much will you give me for it?”

He said, “I’ll give you a dollar bill.”

Oh, it was so right now, that meant about ten cones of ice cream. Thought, “That’s fine.”

¹³ Now, I may be wrong on my figures, if I am, and someone has read of it, you forgive me. But I think that that collector sold that stamp about two weeks later, for five hundred dollars. And then, it was sold again, for some fifteen hundred dollars. And I forget now, just how much that stamp has brought. Where it’s at now. It’s way into the hundreds of dollars.

Now, it was not the value of that little piece of yellow paper. It was what was wrote on the paper; that’s the value. It wasn’t the size of it, nor the paper it was on. It’s what it was on the paper.

¹⁴ That’s the way with my text tonight. It isn’t the size of it, nor neither is it the Indian paper that’s it’s wrote on that makes it valuable. It’s what it is. It’s the Word of God. “Hear ye Him.”

It’s sometimes, the little things that we—we leave undone, that means so much to us. I believe it’s written somewhere in the Scripture, that it’s not the big things we do something. . . . ? . . . the little things we leave undone. Or a proverb, and that’s true.

¹⁵ No matter, sometimes men, like pastors, evangelist comes to the city, and—and maybe he might, like Brother Oral Roberts, or some of those outstanding evangelists, who has all kinds of outlets that draws tens of thousands of people in a meeting. And then, when they leave, the people will look down maybe at the pastor, and say, “Well, a—that great man and our pastor . . .”

But remember, your pastor, he’s just as much thought of in the Kingdom of God as any evangelist, or anybody else. He’s holding his post of duty.

¹⁶ Not long ago, up in Canada, when the late King George had visit Vancouver. I was with Brother Baxter then, and Brother Baxter was telling me of the king passing down the street, and oh, if you ever got to see him, he was a gallant man. That day he was suffering so bad, it’s was before his healing of that multiple sclerosis, and he had stomach trouble also. And in the carriage, they said, he was suffering terrible, but you would never know it. Set up straight, speaking to his subjects as he passed by.

¹⁷ Mr. Baxter stood back there in a place and wept as hard as he could weep. And he said, “Brother Branham, the reason I was weeping,” he said, “our king was passing by.”

And I thought, “That might be so, and the queen setting in her beautiful blue dress, how that those people that was their subjects wept, because that they were passing by.” I thought, “If it would make a Canadian weep for joy, when the king rode by, what will it be when Jesus comes by, the King of heavens and earth.”

¹⁸ They turned out all the schools that day, and they give each one of them, the little children, a British flag to wave at the king to display their loyalty. And when the king had passed by, well, all the little children returned in a certain school, but one little girl. And they wondered what become of the little tot; she’s just a little bitty fellow. And the teacher, when she called the roll, the child was missing. Hysterically, she ran into the streets, looking everywhere. And by herself, standing behind a telegraph pole, with her little hands up, just weeping her little heart out . . . And so the teacher run to her, she said, “Darling, what’s the matter? Did you not get to see the king?”

She said, “Yes, I saw him.”

She said, “Then, did you wave your flag at him?”

She said, “Yes, I waved my flag at him.”

She said, “Then, why are you crying?”

She said, “I saw the king, but I’m so little, the king didn’t see me.” It was breaking her little heart.

19 But that's not the way with Jesus. No matter how little you are, or how little you do, He records everything you do. He knows all about you, whether you are big or whether you are little. He knows all about it, and it's all recorded on His books. And sometimes, it's the little things that sets us up to the big things. We got to have all the body of Christ working together.

20 "Hear Ye Him," that is a word of salvation to everyone that will believe it. That will pass the sinner from death until Life, if he will believe it. That'll take a—that'll take a man seeking the Holy Ghost, and give him the Holy Spirit. That'll take a cancer-ridden patient, that our beloved doctors has turned down, says must die, it'll raise him back to a perfect, normal, well man again, or a woman. It'll open blinded eyes, that has never seen daylight. It'll unstop deaf ears. It'll deliver from the insane institution. Oh, it's all powerful, if you will receive it as God's Word.

21 Here, during the time of the revolutionary, it was said that a man in the—the army committed a crime, a federal offense, and he was tried in a army court, and was found guilty for running away during a time of battle, and the—the charges was that he must be shot by a firing squad.

And he was in the prison, and his—a determined day what he was to die by a firing squad. . . Some good friend of his said, "I'll go, and I will go to the highest ranking officer that there is." Which in that time was our loving President Abraham Lincoln, the great Christian, great American.

22 And so the man met Mr. Lincoln getting out of the carriage, and he said, "Sir, I know that you are a righteous man, a God-fearing man, and you would not take a man's life, but yet, a certain man has been found guilty of—of running, shirking his duty, or his place in time of battle. And he's found guilty, and's got to die. Sir, just one word from you will pardon the man." Said, "Won't you please pardon him, sir?" And he fell on his knees, said, "The man is nervous, and he got scared, and I've knowed him since he was a little boy." And said, "He—he really didn't mean to do that, but he's a nervous, and the guns, and cannons firing, he run."

Mr. Lincoln, in his gentleman and Christian way, took a piece of paper and wrote on there, "I pardon this certain man. Abraham Lincoln." and signed his name.

23 The man graciously thanked Mr. Lincoln, grabbed the piece of paper, and struck to the prison as hard as he could. Being a civilian, he wasn't allowed, course, to enter and only just by request, and he took the piece of paper to the man, and he said, called him a name, he said, "My friend, you are pardoned."

He said, "How do I know that I am pardoned?"

Said, "Here's the piece of paper with Mr. Lincoln's name on it, 'I pardon this man, Abraham Lincoln.'"

The man stuck it back through the cell and said, "Don't tempt me. Why would you make life more miserable for me? Seeing that my time is to die in the morning, and then here you come to mock me with a— a little piece of paper like that? Abraham Lincoln would have pardoned me, it'd have the—the seal of the United States, and oh, there'd been a great ceremony about it."

He said, "Sir, that is the signature of Abraham Lincoln." Just the same as this is the Word of Almighty God. He said, "You give this to the executors, and they'll recognize the name of Mr. Lincoln, and you're pardoned."

He said, "Get away from the cage; I don't want to hear no more." And the man refused to receive it, and the next morning he died at the firing squad, and died under public execution. And then, here's a piece of paper wrote and signed by the President that that man's pardoned, the day before he died, and they shot him anyhow.

²⁴ So then, it was tried in the Federal Courts, and here was the decision of the Federal Courts of this beloved United States. It said, "A pardon is not a pardon, unless it be received as a pardon."

That's the way this Scripture is tonight: It is a pardon to everyone that will receive It as a pardon. It's healing to everyone that will receive It as healing. It's grace to everyone that will receive It as grace. And anything God promised, it's yours, if you will receive It as God's Word. But if It's just another piece of literature, It means nothing to you. But if you can embrace It and say, "It's God's Word," then It means something to you.

²⁵ Now, Jesus, the . . . I've had the privilege in my life, of meeting great men. And it's remarkable to notice just how vice versa things can be. I've met men that was great men, and then I've met men that thought they were great men. And there's certainly a lot of difference in them. A great man will always not be a stuffed shirt, but he will try to make you think that you're the great man and he's nothing.

And the man that isn't nothing and trying to be great, it's just the other way. And that's the reason I know that Jesus was the Son of God. He came to the earth without even having a place to be borned. He had to borrow a womb. He had to borrow a manger. He had to—He had to come in through a borrowed womb, and went out through a borrowed grave. "The foxes has dens, and the birds of the air has nests, but the Son of man has not where to lay His head." Yet, the King of glory, the

God of heaven made flesh and dwelt among us, that's what made Him big. That's what made Him what He was, by His humility.

²⁶ Humility, the way down is all the ways, the way up. "He that will humble himself, God will exalt. He that exalteth himself shall be abased." The way down is the way up for the believer, humble himself before God.

Jesus met with men of all walks of life. He met in great circles. One time He was with thousands, five hundred at once, twelve at once, three at once, and even will come to one. That makes Him great, because not even one person can ever call on Him but what He will be right there at their side. That's what makes Him God is because of His humility.

²⁷ And you know, every time there's a great occasion takes place . . . This that we read of, was a great occasion. Peter later called it, the holy mount in one of his epistles. I do not believe that Saint Peter meant that it was the mountain was holy. It ain't the holy mountain; it's the holy God on the mountain. It isn't a holy church, or the holy people; it's the Holy Spirit in the church and in the people. It isn't the church that's holy, nor the people, it's the Holy Spirit that's in the church, and that's what makes it holy. I'm glad of that. God is the Holy Spirit, and He's the One that's holy. And He—His Presence brings His holy Presence among us, and changes our nature, and makes us want to live like Him.

²⁸ God, before He does anything, always declares it in heaven first, and then on earth. No one ever goes into judgment without thoroughly being warned. Oh, I'd like to stop here for a half hour or three quarters, but I can't, and then have the prayer line, let you get up in time in the morning to get to church. But notice, exactly there's something going to follow this revival. God always sends mercy before judgment. He always has. He always will. And this great revival, that the church has had, a revival of miracles, and Divine healing, and gifts of the Spirit, remember, something follows that. God always sends mercy before judgment.

He declares it in the heavens above, liked the wise men saw the star, come to worship the Lord Jesus. And then, God always makes a witness of what He does.

²⁹ Now, we find out, that Jesus, this great occasion, He selected three men. I always like to think of Peter, James, and John. When He raised Jairus' daughter, He took Peter, James, and John, and that's hope, faith, and charity. Those three are a witness. Three is a witness in the Old Testament. And so this time, this occasion was so great, and the message had to be so great, till God took witness. That's what we are thankful of tonight, what I'm so grateful to God, that this Pentecostal

message, that we're preaching, God sends a witness. The Bible said in Hebrews 11, "God testified of His gift."

If a person says anything. . . A man can say anything, but if God doesn't back it up with His Word and with His Presence, then he don't have a witness. So what he says, if it—if he says it, the Bible says it, and the Spirit vindicates it, that's three witnesses, then it's truth. It's confirmed. God says that it is so.

³⁰ Oh, then we find God, this occasion was so great, Jesus took faith, hope, and charity: Peter, James, John, and went up into the mountain. Now, this was such a special occasion until He had three heavenly witnesses there also: Elijah, Moses, and Jesus. Three in the earth; three in the heaven, He was going to be something that He wanted recorded and remembered.

Now, when we find out that after they looked up and they seen that—a shadow had overshadowed Him. . . Really what God was doing was in the Old Testament (as the ministering brethren know) was placing a Son.

³¹ Now, I want. . . I guess ninety percent of this audience is Pentecostal, so I want to just hope I don't hurt, but I—I just like to make a—a thought here, that's on my heart.

Now, where we made the mistake in our pentecostal realms is when we were—become sons of—daughters of God, filled with the Holy Ghost, we set down. There's where we made the vital mistake. Why, you're just then getting ready to go to work. If every person with the baptism of the Holy Ghost would be on fire, like Stephen's and like those on them days. The revival would sweep the country.

So say, "Well, I got saved, and sanctified, and filled with the Holy Ghost, and it's all over now." If God did that for you, He just chose you and selected you for His service to go to work. Go out into the streets, yes, witness, give witness of Him. That's exactly what we're supposed to do.

³² Out in the Caribbean Islands, not long ago, I said, how God did a great thing. I was kindly shaking down the Christian Businessmen, and a—I didn't do it publicly; I got them to themselves. And I said, "Too many of you are testifying God gave me three Cadillacs, I had a little business on—out here on the side, and He give me three Cadillacs and a great big this, and all that, it's so much about your business. Testify about God, what Christ did for you. Give an opportunity, not what. . . We're getting too big. We're—we're—we're outgrowing ourself financially. What we want to do, is to give something that we can give God praise." I said, "How much different from the Pentecostals today, than it was in the day of the Bible. They sold

everything they had and distributed to the—give it to the apostles and they divided it among one another.”

And a certain little fellow, nice brother, wonderful man, he said, “Brother Branham, that’s where they made the biggest mistake they ever made.”

And I said, “How was that, sir?”

He said. . . We were setting out under the moonlight by the side of a swimming pool. We was at Kingston, Jamaica. And he said, “Here’s where they made the mistake. Then after the trouble got started, they didn’t have any homes to go to. They made a mistake by selling their homes.”

I said, “The Holy Spirit never makes a mistake.” I said, “They didn’t have any home to go to, so they went throughout all the country, publishing what God had done. (Yes,) preaching, witnessing, testifying. They had no home to go to: they were truly pilgrims and strangers, Abraham’s seed. God never makes a mistake, never.” We’re trying to . . .

I’m thinking, my daughter-in-law there, and I was singing, the other night, going home, “Covet not this world’s vain riches, that so rapidly decay; build your hopes on things eternal; they shall never pass away. Hold to God’s unchanging hand.” Oh, I’m so glad to have a hold of that hand.

³³ Now, in the Old Testament, we read in there, and Paul explained it over in different epistles, and so forth, that a child that was borned in a—a family, as soon as he was borned, he was a son. Now, King James in the translation, which seems to be a mistranslation on Saint John 14. It said, “In My Father’s house is many mansions.” Well really, it said, “In My Father’s Kingdom is many palaces.” Well now, if you’d look at that, how could mansions be in a house. “In My Father’s little house is many mansions.” You see, the English definitions change. Now, in the days of the translators of the king, a house was a kingdom, and he was the father of that house. All of his subjects was in his house, so that’s what King James there was in order of the Scripture.

³⁴ For when a man owned a great, big place so nice, big farm, he had many tenants all around over this place. And he was a busy man; he had to go from place to place. And then when a son was borned in his house, they didn’t have such as we have today, public schools, and so forth, like this beautiful Eisenhower building that we’re in tonight. They didn’t have it in those days. They had to hire tutors to raise their children.

Now, when a son was borned, he was a son as soon as he was born. He was a born son to that home. But yet, he didn’t have any inheritance, until he come to a place that he’d proved himself a son. And then, when

he was proved to be a son, then he was adopted into the family. And the law of adoption made him equal holder with his father.

³⁵ Now, there's where Pentecostal church failed, when they become sons, they settled down, said, "This is it; we're got our church; we've got our denomination, and we'll just keep adding more." No, that isn't it. That isn't what . . . "We'll build a better building." That's good. Add more to the the church, that's good. But God made you a son to give you a trial, to see how you're going to act with it.

Now, this father tried to look around and find the very best tutor that he could find for his child. Now, that was his son, and he didn't want some renegade trying to raise his child. He wanted a man that would be honest. He wanted a man, not would try to get a feather in his hat to tell the father, "Oh, the son's doing well," when he's not. He wanted a man that would be honest and bring him the right kind of a report, and see how this child was being raised. So he'd search out, and find the very best tutor he could find. And that was a type of what God was doing.

³⁶ God never asked a man to do anything that He wouldn't do Himself. That's the reason God was made flesh and died for the sinner, because He placed the sin on the sinner.

Now, notice, then when this taken place, the tutor would go about, teach the child, raise it, and bring the report to the parents, how the baby was doing, or how the—the child was doing. Now, when this child raised up, yet it was a son in the home, a . . . What if this child, at a certain age, begin to act bad? Now, that tutor had to be an honest man to bring the right report to the parent.

³⁷ Now, when God sent His sons out, sons and daughters, He got a Tutor or a Raiser for that sons and daughters. And it wasn't a bishop, neither was it a cardinal. He couldn't trust them. So he got the best there was in heaven to raise His church. The Holy Spirit, He's the Tutor of the church. And we've turned . . . He's honest. He will tell the Father just exactly what we're doing. He will not hold back one thing. He will be honest before the Father, how His children's progressing. Now, that's the reason He picked that One. There was no better He could find, than to have the Holy Spirit.

We've adopted everything else but the Holy Spirit. We don't want the Holy Spirit to teach us. We want to let the bishop tell us what to do, or the—the cardinals, or—or somebody to tell us what to do. Don't make any difference what they say, if it's contrary to God's Word, and the leading of the Holy Spirit, listen to the Holy Spirit, for that's your Tutor. Amen.

If they say, “The days of miracles is past.” Let it be a lie, because God said, “He’s the same, yesterday, today, and forever.”

If they say, “The Holy Ghost was only for the disciples.” Peter said on the Day of Pentecost, “It’s for you, and for your children, and for them that’s far off, even as many as the Lord, our God, shall call.” You have no business tampering with it.

³⁸ Some time ago, I was preaching on the subject of Isaiah 1:18. Is there no balm in Gilead? Is there no physician there? And it’s just like a man dying on the doctor’s steps, refuse to take his medicine. It ain’t the doctor’s fault; it ain’t the medicine’s fault; it’s the man, because he won’t take the medicine. That’s the way it is with the church today. We’ve got balm; we’ve got physicians; we’ve got medicine, but sinners die in their seats, in their churches and go to torment, because they refuse to take the medicine. Ain’t the doctor’s fault. It ain’t the medicine’s fault. It’s the man’s fault that won’t come. That’s right. We got Balm in Gilead.

³⁹ On the day of Pentecost, when the Balm was poured out, we had a doctor there. His name was Dr. Simon Peter. And he wrote a prescription, and he said . . . They said, “What can we do to get inoculated from this sin question?” There was a time when there was no inoculation, but we got it now. “So how can we do to get over this?”

“What did you tell them, Dr. Simon Peter?”

He said, “Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise, the prescription . . . Hallelujah. This prescription . . . What’s the prescription writes is the Holy Ghost. “This prescription is good for this generation, and that generation, and every one that the Lord our God shall call.” It’s a cure for sin, a double cure for sin and sickness.

⁴⁰ Now, if you take a prescription . . . A doctor that writes out a prescription, he’s studied that medicine, and he has to put poison in there to kill germs. And he has to put antidote in there to take the place, as it won’t kill you. And if some of these little quack druggist, or supposed to be doctors, tries to tamper with that prescription, it’ll kill the patient. And that’s what’s the matter today: their killing, spiritually dying, because they’re substituting a handshake, instead of the baptism of the Holy Ghost, and they’re killing the patient.

Leave the prescription Peter says, for every generation after this. Don’t fool with that prescription; take it like it’s wrote. “The Holy Ghost,” he said, “is for each generation after this. Repentance, water baptism, and you will receive the Holy Ghost.”

We have no right to say, “Oh, water baptism’s all right, sure, come up and we’ll baptize you the right hand of fellowship and that does it.” No, sir.

⁴¹ Now, I’ll tell you, you know the way they find medicine, they take a guinea pig, and they inoculate this guinea pig and try it on him. If it works, they’ll give it to you. Sometimes it’ll kill you too, because all human bodies are not like guinea pigs. But when God’s going to try this inoculation, He never tried it on a guinea pig, He put it on His Son, and it held. Amen.

When they spit in His face, He said nothing about it. When they asked Him to go one mile, He went two. Then in death it held, and in the resurrection it held. And every one of these people, won’t go for this inoculation. And there it is. And the same results, that the medicine did on that people . . .

⁴² Now, medicine will make one person act one way, and one another, but when the Holy Ghost medicine comes, it makes them everyone act the same.

I’ve been in Thailand, and one of those great places, South Africa and around, where the people were—didn’t even know which was right and left hand. Let them receive the Holy Ghost, you know what they do? Do the same thing you do. So it works on everyone the same. There comes something down from heaven and fills their hearts, like a rushing mighty wind, and they act the same thing and do the same thing you do. Yet, they couldn’t speak a word of English and don’t know right and left hand, but when the Holy Ghost hits them, and they take this prescription, then he gets the same thing you do, act the same way. God wants to save the people.

⁴³ Now, up here he was placing a son. If this son didn’t act right, there was something wrong. Then he had to go to the father, and imagine the embarrassment of the tutor going to the father and say, “Sir, I . . .”

“Oh, how is my son doing?”

Oh, how he must feel ashamed. “Uh, he—he’s not doing very well. He—he—he just won’t listen.”

Wonder what the Holy Spirit says when He comes before the Father with the character of some of His people here on earth? When He goes up there and He says, has to say, “Father, Your daughters are wearing men’s clothes. They’re bobbing off their hair.”

“Well, have I got any doctors?”

“Sure.”

“Anybody tell them about it?”

“Yes. They’re staying home on Wednesday night to watch, “We love Susie,” or ever what that thing is. They won’t go to church; they go fishing on Sunday morning, instead of going to Sunday school.” Oh, my, how . . . Well, how can He do anything with that son, he’s a renegade. There’s nothing to him.

44 “Yes, they absolutely, the church is practicing rock-and-roll, that new hellish dance they got down there. Some of them guys with this here, ducktail haircut, setting up there, and carrying on the way they do it. And, oh, a lot of Your people’s going right on to it, and—and many of those so-called doctors are permitting it.”

“What are they doing with My prescription?”

“Oh, they ignored it, said it was for another day.” What do you think He must think? What He must think that many of the pastors smoke cigarettes, drink liquor, play cards. Think of that. They’re doing it. I traveled across the nation and around the world; I know it’s the truth. Certainly. Oh, it’s a terrible thing, how the Holy Spirit must blush in the Presence of God, to say how the church is doing. Oh, it must be a terrible thing.

45 Now, that child in the Old Testament, he never had any inheritance. Why, the father couldn’t trust him with anything. What kind of a fellow would he be? But he couldn’t trust him; he’s always a son, but he never had any inheritance. And if you don’t watch, Pentecostal church, that’s going to be our lot—no inheritance.

But notice, the Bible said that the world, today, is groaning, waiting for the manifestations of the sons of God, God’s sons to be manifested. The world is a waiting for that, for the time to come, that when God’s sons, who is the ruler of the earth.

46 God put people on the earth, man to control the earth. The Bible said that a man is a god. Did you know that? He sure is. Jesus said, “Is it not written in your laws, that you are gods?” And if they’re gods, the prophets, who in the Word God came to, how can you condemn Me when I say, ‘I’m the Son of God?’” See? They’re—they’re—they’re gods, fallen gods. They get a domain, the world. They’re supposed to take care of it. The trees and the animal life, everything’s waiting for the manifestation of the sons of God, when they’ll be manifested on the earth. Oh come, Lord Jesus, is my prayer. Oh, for the great Millennium when they’ll be manifested. We’re getting ready now for this time to come. The church has got to get ready.

47 Notice, as we go a little farther. Now, if this son was kind of a renegade boy, and he did not obey the father, why, the—the—the tutor blushed, and why, the father never could give him anything.

But what if he was a good boy? And when, the father said, “How is my son progressing?”

“Oh,” the tutor says, “Father, you know what? Your boy is just exactly like you. He’s about your business. He does it just the way you would do it. Why, the whole kingdom here, can see your reflection right in that boy.” Oh, my. That’s what we want. That’s it, reflections of Jesus Christ.

⁴⁸ In the old world, they used to take the gold, and the beater would beat it, beat the dross out of it. And how he knowed he had it all out, when his own reflection come into the gold. He had all the dirt out of it, and all the dross. And that’s the way God does His church. He beats it with the power of the Gospel, telling them, telling them over, give them on this side, and on that side, and beating out all the world, and all the doubt, until the reflection of Jesus Christ comes back into the church, that the church can see Jesus Christ, the same yesterday, today, and forever, till we can see the reflection, the church moving in the power of God, just like Jesus was here on earth. He’s reflecting Himself in the church.

⁴⁹ Now, how the Holy Spirit go up and say, “Oh, that church [Blank spot on tape—Ed.] why the signs and wonders and reflections of Your Life is perfect. They’re performing everything that You did, just like You said. And are they up and at it? My, they’re—they’re someones that’s got real character.”

That’s what the Bible wants us to do. That’s what God wants us to do. That’s what the Holy Spirit wants us to do.

⁵⁰ As I was telling in the breakfast the other morning with the brothers. Down in the south, where they used to have the slavery. They had an old buyers that come by and buy slaves just like you buy cars on a—on a lot. They get a bill of sale for it. He’s selling human life like that, as slaves.

God made man, man made slaves. God didn’t intend no man to be a slave to another, care of his race, color, or creed. They’re not a slave. You’re a free born servant of God. You don’t want nobody to be slaves, nothing to dominate over us but Himself.

⁵¹ So they’d go by and get some—maybe a man that was a big strong man, had a little bitty spindly wife, take—take him away from her, breed him to a big heavy woman, make better slaves. Why, it was ungodly, like animals. Them people, are people because their color was different. Jesus Christ died to save that people, as much human as anybody else.

And they’d go by there, and one day a broker came by and he said at an old plantation, “I’d like to—to see how many slaves you got?”

Said, "I got around a hundred."

And he went out there, and the slaves away from home, they were sad. They knowed they'd never see papa and mama again. They'd never see their children any more. They—they'd take whips and whip them to make them work. And they noticed one young man there, they didn't have to whip him: chest out and chin up, walked with pride. And so that broker said, "I'd like to buy that slave."

"Oh," he said, "he's not for sale."

He said, "Say," he said, "is—is he a boss over the rest of them?"

He said, "No, he's a slave."

He said, "Maybe you feed him different than you feed the rest of them."

Said, "No, they all eat in the galley together out there."

Said, "What makes him so much different from the rest of them? My, he's just up and at it. You don't have to whip him; he's right at the job all the time." Said, "Why, is it?"

He said, "I've wondered to, till I found out." Said, "Over in the homeland, his father is the king of the tribe, and yet he's an alien away from home, but he still knows he's the son of the king, and he conducts himself like one." Hallelujah.

⁵² That's what the Pentecostal church ought to do, yet, we are made fun of and called every kind of a name that could be. We ought to conduct ourselves like sons and daughters of God, because God is our King. Women ought to dress and act like ladies. Men ought to be men, ought to be sons and daughters of God, our character, our testimony ought to stand high in the city.

The Bible said that, "You are the salt of the earth." The salt is the savour if it contacts. Put salt here, and meat there, it'll never save the meat. You got to put salt and meat together, and salt creates a thirst. I tell you what we need tonight, is to be so salty, till we make men and women thirst to be like you. Go on, say, "There—if there ever was a Christian, I don't go to her church, but she's really a Christian. There's the man; I don't go to his church; I go to another church, but if there ever was a Christian, there's one of them." That's what we want. That's the kind of a character that God wants the Holy Spirit to bring record to Him. Oh, if this boy was a good boy, his life of God reflected in him, life of his father reflected in Him.

⁵³ Now, we're sons of God, then God ought to reflect His Life in you. Jesus said, "If I do not the works of My Father, then believe Me not. But if I do the works of My Father, believe the works." There you are, we ought to be reflecting the Life of God in our life. God ought to

reflect; we ought to have our—all the doubt and everything so beat out of us, in such a place, till when God wants to say, “Now, see one of my children there, He’s got so and so. One of mine here, he will not get squirmily and go on jumping from place to place; he believes My Word. He stands right there, right out at the top. Yes, sir. Nothing can make him change, because he’s reflecting My Life.”

⁵⁴ Now, listen now, the brethren’s setting here, if that boy was a good boy, there come a certain day (Oh, my.), a certain day, till there was a ceremony held for that boy. And that boy was taken out into the public square and was put on a certain royal robe. And they performed, the father did, performed the performance of adoption. And he adopted his own son, that had been born.

Now, when you receive the Holy Ghost, that’s one thing you’re born, but now for the ceremony of adoption. Then he adopted this boy into his family, and they had a ceremony. Now, if they’d write checks, anything that boy did, was just as good—his name was just as good on the check as his father’s, after that adoption. He was heir after the adoption.

⁵⁵ Well, that’s where the church needs to be tonight. It needs to be to a place that God will call you off somewhere, and throw His glory over you, spread His power upon you, adopt you and place you (glory,) into the body where when you speak, something happens. That’s what the church is needing tonight. But if we—our character goes down instead of going up, how’s He going to do it? We’ve got to continue to believe every work of God, and seek after righteousness, and do that which is right in the sight of God, daily calling on Him, and daily about His work, getting others to come into church, trying to get somebody to come serve the Lord. All the people you work for, the milkman, the—the postal man, and—and the—the ice man, and whoever it is, all you come in contact with, speak to them about the Lord. Speak it with seasonable words, sweetly, that—don’t jump onto them; just speak it with sweetness, that they’ll say, “Say, that lady’s a real lady. She spoke to me about the Lord. That man, I’ve never seen such a man. He’s the nicest man I ever met. You know, I’d like to have his religion.”

That’s what they think about his religion. But a religion is a covering. That’s right. And our covering is not, “We are Methodist, Baptist, Presbyterian, Pentecostal.” Our covering is the Blood of Jesus Christ. That’s our covering, our religion.

⁵⁶ Now, notice this, then when this adoption come, that boy’s name was just as good as his daddy’s. He was heir of all things then. All his father had, so did he have.

Now, Jesus said, “He that believeth on Me, the works that I do, shall he do also. He will be able to do the same things that I do.” Now, God was proving here, what He was doing through His own Son. He’d pleased Him.

⁵⁷ Now look, they was all standing there, and there’s a great thing, and God called three heavenly witnesses, and three earthly witnesses, to witness it that . . . Like it is in the Old Testament, they had witnesses out there to see that this adoption was done. Now, what did God do to His Son? They went out there on this mountain and all of a sudden, there come a big white cloud down and overshadowed Jesus, and His clothes shined like the sun, His raiment. What was it? That special robe of adoption. Amen. Special robe of adoption. And He overshadowed Him, and said, “I’m adopting My Son; this is My beloved Son, hear ye Him. He’s the One.”

Oh, you know when supernatural is done, it—it gets men excited. That’s what’s happened in our revival, in the pentecostal revival. We—always happens that way.

⁵⁸ When Moses come up out of Egypt, the supernatural had been done, the uncircumcised went with him, polluted the camp after while. And we’ve had a lot of people to try to impersonate having the Holy Ghost. People have just said, “Well, the rest of them shouted, I’ll shout too.” That’s flesh. And you can do any of those impersonations, but that’s not the Holy Ghost yet. The Holy Ghost is something happens in here. That’s it. That bears fruit. As I said last night, “A sheep bears wool, because he’s a sheep. And when you’re borned again, you bear the fruit of the Spirit because God is in you.” See?

Now, something happened. Moses had a mixed multitude; it’s always a mixed multitude. We’ve had a mixed multitude; it’s went out to impersonate the gifts, and—and to—it’s caused people to be scared.

⁵⁹ Now, talking to the breakfast, the other morning, to the brethren, I can’t blame shepherds for being afraid. There’s everything in the world loose. That’s exactly right. Oh, all kinds of sensations that’s unscriptural, and everything else, and a lot of nonsense that isn’t even Scriptural. I don’t blame pastors; they’re shepherds, God will make them answer for it. But what does a bogus dollar mean? A bogus dollar means that there’s real one it’s made off of. There’s a real one somewhere. Why would you accept a bogus one, when the—the whole skies are full of pentecostal real ones. That’s what I want to know, why do you want to accept the substitute, when the skies are full of real pentecostal power? Certainly, that really cleans the heart.

⁶⁰ Now, you know Peter got excited when the supernatural was done. He seen Jesus glorified there, and God adopting Him. Now, when the

father adopted the son, in the Old Testament, the son was in charge (That's right.), was—taken over. Now, God said, "This is My beloved Son in Whom I'm well pleased, from this on, hear Him. Hear ye Him."

Peter got excited. He got like man does, when the supernatural's done. He said, "Let—let's build three tabernacles here. Let's make three denominations out of it. And all those that wants to worship under the law, and all that wants to worship under the prophets, and all that wants to worship for Jesus, we'll have three different denominations." That's the way it goes. You have former rains, latter rains, inner rains, outer rains, and all kinds of things follows it. That's true. That's right. Let's build some denominations.

But before he got through speaking, before he got it out of his mouth, God said, "This is My Son."

⁶¹ There was Moses, he represented the law. Well, the law—the law is the policeman. The law put you in jail; it doesn't have any power to get you out. The law only condemns you. The law brought us to condemnation. The law judges you. I'm glad that Moses and his law is gone. It had no grace in it. It had no deliverance in it. It was the law, penalty, that you're guilty, the law said. Put you in jail, that's all of it. You're in jail. I'm glad that passed away.

And then, there's the Moses—or the Elijah. Elijah represented the prophets which was God's justice. Elijah went up on a mountain and set down. And the king sent up a bunch of men to get him. He stood up and said, "God told me to come up here and set down. Don't you come on these grounds." Said, "If I be a servant of God, let fire fall from heaven and burn you up." Down come the fire. That's justice. They wouldn't listen to the Word, 'cause that's justice. Brother, I'm glad; I don't want His justice; I want His mercy, not His justice.

⁶² We're all condemned by His law. We'd all die under His justice. I'm so glad that God said, "They're done gone. This is My beloved Son, hear ye Him. He has mercy, love, grace, healing, glory, and power, and the Holy Ghost for us. Hear ye Him; this is My beloved Son. He was wounded for your transgressions, bruised for your iniquity, the chastisement of your peace was upon Him, and with His stripes you were healed. Hear ye Him. Come unto Me all ye that labor, and heavy laden, I will give you rest. He that believeth in Me, the works that I do, shall he do also. Greater than this shall he do, for I go unto My Father. If ye abide in Me, and My Word in you, ask what you will; it will be given to you." Oh, my. "A little while, and the world will seeth Me no more, yet ye will see Me, for I will be with you, even in you to the end of the world, to the end of the consummation. (Hallelujah.) This is My beloved Son, hear ye Him."

If you want healing, hear ye Him. If you want mercy, hear ye Him. If you want the Holy Ghost, hear ye Him. Don't shake hands with the bishop, touch the garment of Him. If you want healing, hear Him. If the doctor says you're going to die, hear Him. Hear Him; hear ye Him. It's enough to excite a man.

⁶³ Peter had seen something real, something take place that was genuine. And any man that's got character, any woman that's got character, they're wanting, the world's hungry to hear something real. They want to get a hold of something that's real. When they find it, they're willing to receive it. But they want something that's real, not some sham, put on.

All of you know that I'm a hunter. I used to go up in the north woods hunting, years ago. I had a cabin up there that belonged to another fellow, and he and I, we hunted. His name was Bert Call. One of the best hunters I ever seen, and the meanest man I ever knowed. That man was the cruel-hearted-est person, I ever seen in my life. And he used—we used to hunt with him, but he—he was a good shot, half Indian too, and you couldn't lose him in the woods. You didn't have to go hunt him up somewhere; he was—he was always on the spot. But he's just so cruel-hearted, and he had eyes that look like a lizard. And he was—he was always just like to tease me about being a preacher. And you know, he used to shoot little fawns just to make me feel bad.

⁶⁴ Now, you hunting bro—you brothers that hunt, I have nothing against shooting a fawn. If the law says you can have it, all right. But just don't shoot a big bunch of them to be mean. There's nothing in killing a fawn. That's all right.

Abraham killed a calf, and God eat it. So that's—it's not the wrong isn't there, but just to be mean. It's your attitude. That's right. And he did this just to be mean. He wanted to make me feel bad.

⁶⁵ One year, wife and I went up to the camp, and I went up a little late, 'cause I had to work late, and he'd made him a little old whistle that cried just like a little baby fawn crying for its mammy. And he'd blow that whistle. I said, "Bert, you're not going to use that."

He said, "Oh, you chicken-hearted preacher, get next to yourself."

I said, "Bert, surely you wouldn't do that, buddy." I said, "You're one of the best fellows I ever met, a good hunter, and I love to be with you, but you're too cruel." I said, "Don't shoot them little babies like that." I seen him shoot one one day, that had been eating apples, and blowed the apples, threw the fawn against it's mother on the other side and killed it. I said, "Oh, how could you do that? You're a cruel-hearted guy."

“Oh,” he said, “you’re just chicken-hearted preacher; that’s the way with all you preachers, just chicken-hearted.” I said . . . He said, “I thought you was a hunter.”

I said, “I’m a hunter, but I’m not a killer.” I said, “That’s a killer. That’s as bad as Hitler,” I said, “to do a thing like that.”

⁶⁶ Oh, we went hunting that day, and it was late in the season, and them white-tailed deer up there, you think Houdini was a escape artist, you ought to see one of them, after the few guns is fired. And they really are hard to find. There’s about, oh, I guess, about a foot and a half of snow on the ground, good tracking weather. And we went all out, gone till noon, and we always put a thermos bottle full of hot chocolate (It’s got lot of stimulation to it.), and a couple of sandwiches, and about noon we’d set down and eat these sandwiches when we went over Cherry Mountain, and—and over the Presidential Range, and so forth. Then we’d come back down through the gap; he’d take one way, and me another, coming back to the camp, get in that night.

So we’d hunted all morning; it was getting kinda late in the day. And we’d come through a little opening just about the size of this auditorium. Now, anyone that hunts deer, knows about eleven o’clock in the day, deers are laying down. And especially if they’ve been hunted much, they’re hiding, stay there and starve theirselves to death, or eat by the moonlight. And then, they . . . It’s hard to find them. If they come out at all, it’ll be real late in the evening, real early of a morning. They get back in that undergrowth and blow-downs and hide. Them little whitetails are really good at it.

⁶⁷ So we stopped there; we hadn’t even seen a track. And Bert kindly stooped down; I was at a snowdrift. And he stooped down; he went back in his shirt; I thought, “Well, he’s going after his thermos bottle now; we’ll have a sandwich.” And I set my gun down. And when he come out, he looked up at me with them lizard eyes, and had this little old whistle.

I said, “Bert, you’re not going to blow that?”

He said, “Oh, preacher get next to yourself.”

And he blowed that little whistle, and it sound just like a little baby fawn crying for its—for its mother. And when he did that, just across that opening, a great big mother doe stood up. Now, the doe is the mother deer, stood up. I . . . She was so close I could even see those big brown eyes, and them great big ears, like that, standing up. She heard that baby. She was a mother, and the baby was in trouble. It cried. She stomped a little bit, and old Bert looked up at me again, I said, “Oh, don’t do that, Bert.” And he blowed it again. And she walked right out into the open.

68 Now, brother, that's unusual for that deer. And I could almost see the veins in her face, that big pretty thing standing there. And I seen old Bert put that shell, that .30-06 up there, raised up that rifle. He's a dead shot. That telescope hair, laid right across her loyal heart.

Now, she wasn't just acting up; there was something in her; there was a mother. The baby was in trouble. When the bolt went down, the deer heard the bolt fall. When he pulled the bolt over it, and the shell clicked into the barrel, from the magazine. And when it clicked down like that, she turned, and she looked, and she saw the hunter.

69 I just had to bow my head. She looked. Do you think she run? No, sir. She seen the hunter; she looked at him for a moment, and she turned off, trying to find where that baby was. She wasn't a hypocrite. She was a mother. There was something in her, regardless of living or dying. Her baby was in trouble. And whether she died or not, she was going to find that baby.

I said, "Bert, you're not going to do that?"

I seen him level up; I knowed within a second or two he'd blow that loyal heart of that mother plumb through the other side of her; that big one hundred and eighty green—grain mushroom bullet would blow her heart out on the other side.

I thought, "Bert, how can you be so mean, to do a thing like that, blow that loyal heart of that mother, standing there with a real loyal heart? Even in the face of death, she didn't care. Her baby was in trouble, hunter shoot or not, she was going to find that baby. How could you be so cruel to do that?"

70 He wasn't noticing me, he was laying—aiming down, and I knowed he was a shot. I just turned my back; I couldn't watch it being done. I started praying to myself, I thought, "Lord, don't let him do that. Don't let him kill that precious mother there; look what she's doing, walking out there hunting for her baby. It's a hypocritical deed to make her think that her baby's out there, and bring her out there, that loyal heart hunting her baby, and then blow her heart out of her. That's cruel." I said, "Don't let him do it, Lord."

71 I waited and the gun never fired. I wondered what was the matter, and when I turned around, the gun was going like this, shaking. He looked around, those lizard eyes had changed. Big tears was rolling down his cheeks; he threwed the gun down on the ground, and he grabbed me around the pants leg; he said, "Preacher, I've had enough of it." Said, "Tell me about that Jesus, that you know so well." What was it? He seen something real. All the preaching I had done to him, all the songs that he'd heard. . . He's a deacon in the Baptist Church up there now. What was the matter? When he seen something real, he

seen something that wasn't hypocritical. He seen something was real put on a display.

⁷² Jesus said, "If they hold their peace, the rocks will immediately cry out."

Brother, sister, people want to see something that's real. They want—they want something that they can see that's genuine. And God's got it for you tonight. That's His beloved Son. Hear ye Him. He's the One Who can give you that real genuine, not something, you say, "Well, a Christian ought to act like this." but a real display of real Christianity.

"This is My beloved Son; hear ye Him," said the Lord.

⁷³ Let us bow our heads just a moment for prayer. While you have your heads bowed, just a moment, I'm going to ask you a sincere question, and I want the sincerity of your heart. Now, just let the Holy Spirit and I alone, look, if you will. Everyone praying.

How many of you in here would like to say to God, "Make me as much Christian for you, as—and give me the same love for you, that that old mother deer had for her fawn, regardless of what comes or goes."

God bless you. God bless you. Oh, just look all over the building, up in the balcony: almost a hundred percent, hands up. Frankly, mine's up too.

God, will in me Thy will to do. Create in me, Lord, create in me a greater hunger. Create in me, and this church Your body, create in us the Spirit of Your sons and daughters. Make us real, Lord. Make us real. We love You, Father. Give us Your Spirit. We hear Him speaking to us night after night; we hear Him through the Bible as the pastor teaches us. We hear Him in His gifts, as He speaks out showing Himself the same yesterday, today, and forever. God, give us that real loyal faith, that real loyal love, that'll make us love You like that mother deer loved her baby.

⁷⁴ Lord, bless Bert, tonight. He, perhaps doesn't know I'm telling this story way over here in the west. I remember, Father, seeing him last year, how he held me and cried. Said, "You remember the deer, Billy?"

I said, "Yeah."

He said, "I seen something there that was real. And I knowed something had to create that. It was the God that you had been talking about."

⁷⁵ Heavenly Father, bless these who raised their hands. Create in them, Lord, the Spirit of God, a love that will believe every Word that God said, that's willing to step out regardless of what anything else, what a symptom says, what the doctor says. We're not downing

him, Father; he's doing all he can do. But if he's give the patient up, and says it has to die, God, may they step out with loyal love like that mother, say, "Live or die, my soul's thirsting after You, Lord, like the hart panteth for the water brook."

Grant it, Lord. Bless them. May they get the desire of their heart, for I commit them to Thee as the trophies of the message. In the Name of Jesus Christ, Thy Son.

⁷⁶ While we have our heads bowed. If there's any sinner in here, in the building, any sinners, that's never accepted Jesus as their personal Saviour, and you want to start right. . . Maybe you've said, "Well, someday I will start, but when I really become a Christian, I will really be a Christian." Bless your loyal heart. Now, is the time to start. Start it tonight. Won't you walk up here? Some sinner, boy or girl, man or woman, that doesn't know Jesus as their Saviour, they might belong to church. That's all right. I'd rather you belong to church and be a sinner, than to not go to church at all. You're doing well with what you're doing. But now, why not come and be a real Christian? Why not get that real Love of God in your heart, that drives you to the—to the post of duty, that the tutor might take message to the Father. Oh, He will take you out sometime, an Angel will appear to you. He will put His robe of power upon you, and He will—He will adopt you then by the adoption, give you power to work for Him. Will you come forward now, while we wait just a moment?

⁷⁷ When we sing, if the brother will give us a little chord. All of us with our heads bowed, praying for the sinner, while we're waiting. There is a fountain filled with Blood, drawn from Emmanuel's veins, where sinner's plunged beneath the flood, lose all their guilty stains.

There is a fountain filled with blood
Drawn from Emmanuel's . . .

Will you walk forward here, stand here at the altar, just a moment.
Let us pray.

And sinners,

Make me, Lord, a Christian like that mother deer was. She was a real . . . God bless you. Won't you come now with this man here? One man in this audience, coming out, deep conviction.

Oh, lose all their guilty stains,
And sinners, plunged . . . (Might be your last
opportunity, won't you come?) flood,
Lose all their guilty stains,

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away,
Washed all my sins away,
Wash all my sins away,
And there may I, though vile as he,
Wash all my sins away. [Brother Branham
hums—Ed.]



Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org